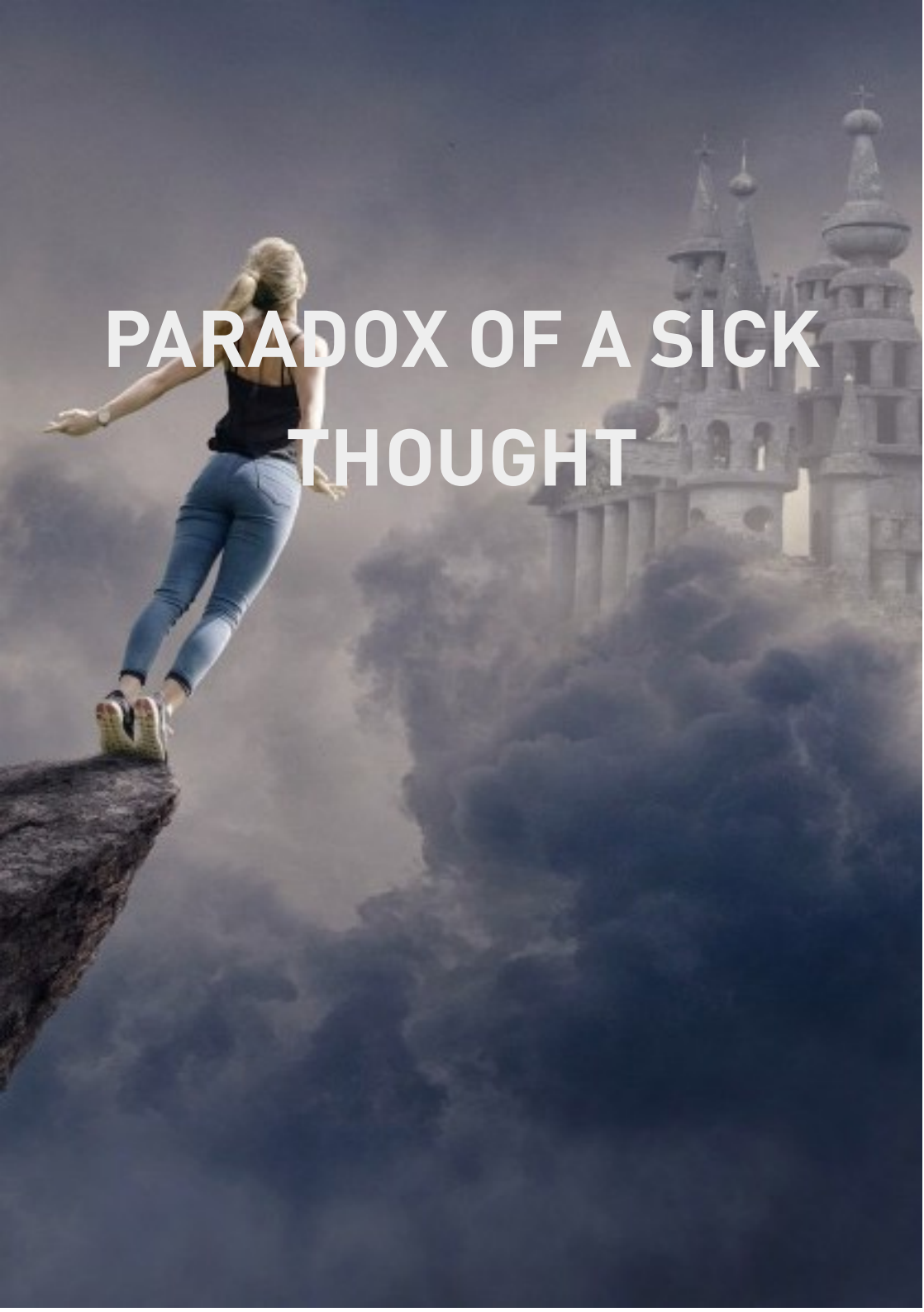


PARADOX OF A SICK THOUGHT



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- In the world we live in there are some people promoting a totally unreal and distorted idea about the male and female sex, and about the human and animal. some people follow this unhealthy ideology, and this book has as its starting point the destruction of that ideology that is a lethal virus for humanity it is not my intention to offend anyone, just to speak of human reality and physics as we are, and we cannot change things with impossible ideologies and the worst sickness. with this introduction I wish you a good reading



WHERE THIS CRAZY VIEW COMES FROM

- Learn how the term 'gender ideology' came about
Conservative movement has religious origins and sees 'threat to the family' in gender discussions
Philosopher Simone Lucie-Ernestine-Marie Bertrand de Beauvoir, better known as Simone de Beauvoir French was born in Paris, January 9, 1908, was a French writer, intellectual, existentialist philosopher, political activist, feminist and social theorist. Although he did not consider himself a philosopher, De Beauvoir had a significant influence on both feminist existentialism and feminist theory. Born in Paris, she was the eldest of two sisters, the daughter of a couple descended from traditional but decadent families. His father was the lawyer Georges Bertrand de Beauvoir, a former member of the French aristocracy, while his mother was Françoise Brasseur, a member of the French upper bourgeoisie. She studied at a private Catholic school until she was 17.

- Conservative movement has a religious origin and sees 'threat to the family' in impact on gender The philosopher Simone Lucie-Ernestine-Marie Bertrand de Beauvoir, better known as French Simone de Beauvoir was born in Paris, January 9, 1908, was a writer, intellectual , existentialist philosopher, political activist, feminist and French social theorist. Although she does not consider herself a philosopher, de Beauvoir had a diminishing influence on both feminist existentialism and feminist theory. Born in Paris, she was the eldest of two sisters, the daughter of a couple descended from traditional but decadent families. His father was the lawyer Georges Bertrand de Beauvoir, a former member of the French aristocracy, while his mother was Françoise Brasseur, a member of the French upper bourgeoisie. She studied at a private Catholic school until she was 17.

- After passing the entrance exam in mathematics and philosophy, he ended up studying mathematics at the Catholic Institute of Paris and literature and languages at the college Sainte-Marie de Neuilly, and then philosophy at the University of Paris (Sorbonne), where he met other young intellectuals, like Maurice Merleau-Ponty, René Maheu and Jean-Paul Sartre, with whom he maintained an open relationship throughout his life. De Beauvoir wrote novels, essays, biographies, autobiography and monographs on philosophy, politics and social issues. She is known for her 1949 treatise *The Second Sex*, a detailed analysis of women's oppression and a fundamental treatise on contemporary feminism, in addition to her novels *The Guest* and *The Mandarins*.

- She taught at various school institutions between 1931 and 1943. In the 1940s she was part of a circle of literary philosophers who gave existentialism a literary aspect, with her books focusing on the most important elements of existentialist philosophy. In addition, the author was involved, together with Sartre and Foucault, in the controversial manifesto that aimed to change the age of consent for sexual relations in France. The author reveals a certain anxiety in the face of aging and death in books such as *A smooth death*, from 1964. In *The Ceremony of Adeus*, from 1981, she narrates the end of the existence of her companion Sartre, who had died on April 15 of the year previous. She died on April 14, 1986, at the age of 78, due to worsening pneumonia. His body was buried in the Montparnasse Cemetery, in the same tomb as Sartre.

FRUSTRATION IS REVEALED SICKLY MIND

- Simone de Beauvoir was the eldest of the only two daughters of Georges Bertrand de Beauvoir, a full-time lawyer and amateur actor, and Françoise Brasseur, a young woman from Verdun. She was born in Paris as Simone (then a pompous name that her father liked) - Lucie (her maternal grandmother) -Ernestine (her paternal grandfather, Ernest-Narcisse) -Marie (by the Virgin Mary) Bertrand de Beauvoir (she was mentored as a child) give her name as simply "Simone de Beauvoir"). She was an attractive child, but spoiled, insisting on getting what she wanted, having been the center of attention of her family. Her mother was not a great seamstress, and the clothes she sewed were ill-fitting. Growing up, Beauvoir had no friends but Sister Poupette, who was two and a half years younger and whom she was close to.

- In 1909, De Beauvoir's maternal grandfather, Gustave Brasseur, president of Banco Meuse, went bankrupt, throwing his entire family into dishonor and poverty. Georges did not receive the dowry due to marry Françoise, and the family had to move to a smaller apartment. He then had to go back to work, although he did not like it. The family struggled throughout the girls' childhood to maintain their place in the upper bourgeoisie, and Georges often said, "You girls will never get married, because you will have no dowry." After that unexpected statement something changed in Beauvoir leaving it in a state of intellectual disturbance so much that it transformed into a distorted philosophy such as: *The Second Sex*, published in French, presents a feminist existentialism that prescribes a moral revolution. As an existentialist, de Beauvoir believed that existence preceded essence and, therefore, you are not born a woman, you become. His analysis focuses on the Hegelian concept of the "Other". It is the social construction of women as the quintessence

- of the "Others" that de Beauvoir identifies as fundamental to the oppression of women. The capital 'O' in "others" indicates "all others". De Beauvoir stated that women are as capable of choosing as men and that, therefore, they can choose to rise up, moving beyond "immanence", which they were previously resigned to, to achieve "transcendence", a position in which an individual takes responsibility for himself and the world, where his freedom is chosen. The chapters of *Le deuxième sexe* (translated as *The Second Sex*) were originally published in *Les Temps Modernes* in June 1949. The second volume came just a few months after the first published in France. The book was very quickly published in the United States under the title *The Second Sex*, due to the quick translation by Howard Parshley, as requested by Blanche Knopf, wife of editor Alfred A. Knopf.

- Editor's wife Alfred A. Knopf. Since Parshley had only a basic familiarity with the French language and a minimal understanding of philosophy (he was a professor of biology at Smith College), much of De Beauvoir's book was poorly translated or improperly edited, which distorted his message. For years, Knopf prevented a more accurate new translation of De Beauvoir's work from being made, refusing all proposals, despite the efforts of existentialists. Only in 2009 was there a second translation, to mark the 60th anniversary of the original publication. Constance Borde and Sheila Malovany-Chevallier produced the first copy in 2010, with the restoration of a third of the original work. De Beauvoir anticipated the sexually charged feminism of Erica Jong and Germaine Greer. In Beauvoir's "Woman: Myth and Reality" chapter of Beauvoir argues that men had made women the "Other" of society by applying a false aura of "mystery" around them.

- She argues that men use this as an excuse for not understanding women or their problems, rather than supporting them. This stereotype has always been used by higher groups in the social hierarchy to stigmatize lower groups in the hierarchy. She wrote that a similar type of hierarchical oppression occurs in other categories, such as identity, race, class and religion. De Beauvoir argues that men stereotype women and use this as an excuse to organize society into a patriarchy. Key concepts of the 1970s feminist movement are directly related to gender-related ideas as a social construct, as presented by de Beauvoir in *The Second Sex*. Despite her contributions to feminism, especially to the Women's Liberation Movement, and for her beliefs in female economic independence and equal education between the sexes, de Beauvoir was reluctant to consider herself a feminist.

- In the 1970s, the philosopher became active in the French women's liberation movement. And thus spreading his mental illness as an icon for a movement now considered unconstitutional for traditional and conservative families. in fact and destructive as a cancer that kills society's rights and common sense, hence the ideological gender disease began to spread like an oil stain worldwide contaminating almost every country in the world. There is no point in this unhealthy philosophy, now used politically by political parties such as PT, PSOL, etc. its content is something of total ignorance of a sick mind, since human physical nature has two sexes MAN and WOMAN each with different chromosomes, all configured as creator I made life follow its course, man and woman get married and form a family .

- Everything that distorts this course is an unhealthy thought, life has a factory configuration that has its own defined path that does not change with the diabolical ideology of those who suffered from a double and manic personality and obsessed with evil spirits. What is my opinion about women, well and what I think are all a gift from God to man, Sometimes the misunderstandings happen can be to make us learn in life or because it was an unjust aggression! Between a man and a woman this will always happen, but that's not why we need to build a wall and make war. Who is superior or inferior? Who's entitled? certainly the rights are the same, we must not create a stupid and insignificant movement. We don't have to invent that we are dogs, cats, horses, fish, etc. Because a maniac made a distorted and unhealthy philosophy of life

AFFILIATED PARTIES FROM HELL

- "Some themes tend to make representatives of certain parties uncomfortable. The concern is always not to lose important groups within the Brazilian electorate. As with abortion, gender ideology and gay marriage are also points that make certain parties stand out. clearly and others not so much, precisely in order to try to please everyone. Continuing our series on the 2018 Elections, which has shown what the pre-candidates think about some of these moral issues, we now bring the official positioning of each party in relation to the gay marriage and gender ideology. Also read our article on how each acronym stands in relation to abortion. "" There are a range of parties that align millimetrically with the LGBT agenda and defend all agendas of the movement, the approach gender issue in schools until the adoption by same-sex couples. These parties usually have a "Diversity" or "LGBT" nucleus in their ranks and engaging in LGBT activism. "

- "They are: the Socialism and Freedom Party (PSOL), the Workers Party (PT), the Communist Party of Brazil (PCdoB), the Popular Socialist Party (PPS), the Democratic Labor Party (PDT), the Brazilian Communist Party (PCB), the Unified Socialist Workers Party (PSTU), the Causa Operária Party (PCO), the Brazilian Socialist Party (PSB) and the Green Party (PV). "The PCO, for example, usually shares on its page on Facebook, several articles and articles that show the growth in the approval of this type of marriage, in other countries. The PPS "argues that couples made up of people of the same sex or made up of men and women should be treated in the same way, without discrimination", according to a note from the party. This includes advocating for the adoption of children by same-sex couples. "

- "The PDT has LGBT movements in several cities. According to an article on its website, which deals with the ideology of gender," the improvement of the values of social coexistence, which led the PDT to have a mature understanding of this topic today, which remains controversial. however, placed for broad and open debate with society. Currently, the PDT has an LGBT movement organized in many cities, holding meetings to discuss these gender-related topics "" "PSOL is critical of attempts to block issues such as gender identity and sexual orientation at the National Common Curricular Base (BNCC). For PSOL, groups like Escola Sem Partido" want to silence the right to address, in schools, important issues for respect for human rights. "The party also criticized the collection of anti-homophobia kits,

- called by opponents a “gay kit”, which would be destined for schools, and he pledged at his last congress, in December 2017, to “remain in the anti-LGBT phobia fight defending rights that recognize the specificities and demands of lesbians, bisexuals and transsexuals including in institutionality” The PSTU has also shown itself to be critical of attempts to block issues such as gender identity and sexual orientation in the National Common Curricular Base (BNCC) and the National Education Plan (PNE). For the party, this onslaught “has the brutal pedagogical setback and immense damage to the education of children and young people.” In an article on their website, it reads: “There will be a teacher debating gender, sexuality, capitalism and whatever is in class, yes. to arrest, to be taken prisoner, but it is inside the school that we create better people for this horrible society. It is inside the school that we learn (or should learn) to respect diversity”.

- "The PSB is also clear. The national secretary of the LGBT Socialist segment, Otávio Oliveira, in a statement on the website of this party nucleus, defends that PL 612/2011 becomes law, so that the decision that has already been taken by the Supreme Court Federal (STF) and the National Council of Justice (CNJ) is positive, according to him, the delay in approving the project is due to the resistance of the most conservative part of the congress: "They want to be well with both sides, and , thus, continue to deceive the LGBT population in a hypocritical and demagogic way by saying that they are in favor of human rights and LGBT people ". "The PV, in an article published on its website in 2013, shows that the fight in favor of same-sex marriage is an old flag raised by the party, which celebrated at the time the fact that the registry offices could finally recognize this type of union. They also advocate that gender be discussed in schools.

- The PCB is another party that defends the discussion of gender ideology. A text dealing with Escola sem Partido, published on the party website, complains about the activism of the “fundamentalists”. “What seems to have different motivations and origins results from the same elements: the conservative fundamentalisms that try to pass on to people their ideologies and beliefs” “ The Brazilian people must have their eyes wide open for their well-being and for the children who are at risk of following this ideological garbage, if there are people who live this reality, no one judges them they can do whatever they want in life, but we cannot accept that they will impose this crap on society and our children. I believe in God and not the devil and his cursed teachings, because all of this is what comes from hell, these cursed people want to curse those who still have the principles of God's sound doctrine.

CONCLUSION

- The world seems to be turned upside down, now with the Pope's declaration to the world that approves gay marriage, The gospel teaches that this is an abomination I just want to remember that the gospel and the word of God the true doctrine of eternal life. And who is the pope? Him and maybe God to change the gospel? At the end of this book, we saw that a simple woman revolutionizing the world with her sick mind and a bunch of political parties trying to change society for the worse. And someone like a religious leader confessing to the world that God accepts abomination and perversion, I have no word and expression to define these various attempts to make the world a true hell, where the light of innocence, justice and mutual respect

- each day and more and more boring, at this rate, where would we end up? Does the world have a cure for this malignant cancer that is destroying it? Think about it and reserve your life, always do good and follow a person in Spirit and truth to Jesus Christ.